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WOMEN'S LIBERATION, AUCKLAND: July 73

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broadsheet

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people

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DEADLINE FOR ISSUE 12

TUESDAY

31 JULY

Contributions etc to:

Sandra Coney, 11 Wallace Street,
Herne Bay, Auckland 2. No telephone.
Rosemary Ronald, 48 St Andrews Road,
Epsom, Auckland 3. Telephone: 689-494.

July Feminist Weekend

at Presbyterian B.C. Camp, Hunua
near Papakura, evening of 20 July
to 22 July.

Programme:

Friday evening: Feminist film
Saturday morning: Group Reports
Saturday afternoon: Margaret Wilson,
Lecturer in Industrial Law, on
proposed legislation against sex
discrimination.
(Saturday evening: get-together)
Sunday morning: Two women doctors
on getting to know your body.
Sunday afternoon: Kitty Wishart talks
on the International Feminist Planning
Conference which she recently attended
at Harvard.

Send £4 to cover food & accommodation
to: Rosemary Ronald, 48 St Andrews
Road, Auckland 3.

You will receive a list of what to
bring, and details of transport
arrangements.

feminist diary

June 5

Female employment in New Zealand increased much faster than male employment between 1960-1970. The male rate rose by 17.5% while the female rate rose 44.4% mainly due to an influx of married women. Labour Department estimates suggest that woman will play an increasingly important role in the labour force.

June 8

A woman, Ms Jenny Simpson, has been elected first President of the New Zealand Federation of Young Country Clubs, formed from a merger of Country Girls Clubs and Young Farmers Clubs.

June 15

Proposed legislation to establish a statutory domestic purposes benefit for women living alone and solo parents should widen the range of women eligible for benefits, according to the Director of the Auckland Social Welfare Department. Until the legislation comes before the House, however, exact details of what qualifications will entitle women to the benefit, are not known.

June 26

Gay Liberation and Auckland feminists met at Varsity for an evening designed to facilitate better understanding between women. The meeting split into small groups for informal discussion.

29 June

300-400 Gay Liberationists and supporters marched down Queen Street in a stirring finale to Gay Pride Week.

July 5

Strong criticism has been made of the Wynn report, recently published in Britain, on the effects of induced abortion, to children born subsequently. Professor Bonham, whose 1958 research findings have been used in the report, has said that the writers of the report "lack expertise" and exaggerated the risks. Worse than that, Bonham's finding that "Any patient who has a previous history of an abortion should be regarded as a high risk patient ..." referred to spontaneous abortions, not induced ones. The Wynn report becomes even more suspect now we know that the organisation backing it has close ties with CPUC in the United Kingdom.

BROADSHEET BEAUTIFUL

editorial

Broadsheet's been coming out for a year now and thousands of copies have been read by thousands of people who maybe wouldn't have previously read anything about Women's Liberation. Most people seem to like it and many tell us so, but to some intent on maintaining the status quo, it is a dangerous, subversive document (dare I say underground). I have had people tell me it is bitter, man-hating, negative, and full of filthy language that women shouldn't use.

Broadsheet has rather an uneasy role in that it attempts to satisfy both the ardent feminists and those who may not have encountered women's liberation ideas before. So some feminists would like to see more radical feminist ideas expressed and accuse us of being conservative, middle-class and shit-scared. The only article we have published (or received for that matter) which could in all honesty lay claim to being called extreme, was the article by Fern in the April issue called 'Dear Ms Jelichich'. Many readers wrote expressing their disapproval of such sentiments and some rang to tell us they thought we were doing the movement a disservice. The debate about the place of anger in our movement continues even in this issue, months later.

Those of our readers who have been reading Broadsheet since issue No. 1, will have noticed the continual improvement, both in content and in lay-out. We will keep this up and are constantly on the lookout for ways of making the magazine better. Copy arrives more freely now and we no longer have to make up pseudonyms to cover up the fact that we wrote a large amount of the copy ourselves in the early issues. However, there's hardly a flood of material. I'd call it more of a dribble. This issue we announce a short story and poetry competition for our readers. You'll read about that elsewhere. It has become increasingly difficult with each month to fit in all the material we want to publish. In several issues we put in an extra page at our own expense, but we have to sell 100 extra Broadsheets to cover the cost of this, so bang goes our profit (meagre as it is). A couple of issues back we asked for



donations to cover extra costs and pages, but got a rather limited response (like one donation). We did, however, get a letter from one reader, which we published, saying don't undervalue yourselves. We have decided to heed that advice and from this issue the price will be 20 cents per copy and \$2.00 per posted subscription. Those of you who have just paid your new year's subscription at \$1.50 are lucky. You'll still get a year of Broadsheets although if you feel like sending the extra 50 cents voluntarily, we'd be grateful.

The first time we put out Broadsheet we had about 200 copies gestetnered. Now, 10 issues later we are having 1200 copies printed and this figure is rising steadily. We have close to 300 subscriptions and a further couple of hundred go to bookshops. The rest we sell to friends, in the pub and in Queen Street, at public meetings and when we go and talk to schools and groups.

I said in our first issue that Broadsheet was going to get better and better, and it has. We intend to go on to bigger and better things. We will not be intimidated by kicks and blows, or if you threaten to cancel your subscription. We don't care if you submit us to the Indecent Publications Tribunal or to Patricia Bartlett. We are strong, we are growing, we have got swollen heads.

Broadsheet is Beautiful

- Sandra Coney
She's finally gone mad, sisters!

Letters



Dear Broadsheet,

Ponsonby

I disagree entirely with the editorial by Toni Church "On Getting Angry". There can be no change without struggle and there can be no active struggle without the feeling behind it.

Anger is the recognition that your pain comes from without - everyone in this society suffers from varying degrees of alienation and frustration. For many, awareness of this state is dulled by the drugs of consumerism - pursuit of material things, cars, houses, etc - the drug of T.V. and escapist music and literature, and escapist activities such as drinking and gambling. In this haze of a half-real world and its game playing many people do not stop to feel this pain and alienation.

But then there are those who do. A woman may start to feel unhappy. She can't explain it, she is just unhappy. It is diagnosed as depression, and she goes to a doctor to cure it. Or, her health starts to go, she is always tired, lacking in energy, her mind seems unable to concentrate on anything.

This woman has reached the first stage in the recognition of her true state. However, it is all internalised. She sees the cause as coming from within. She believes that it is she who needs a cure. From this stage she may go to one that is worse - she may begin to despise herself, to see herself as an inferior being who is unable to cope with things. This is what is destructive, not anger. It is when the anger is twisted and repressed, when the woman refuses to recognise that it is there, and hates herself for daring to feel hatred; is angry at herself for daring to feel anger.

The only liberating direction this recognition can take is then to realise that her pain is the result of pressures OUTSIDE of her, which she did not create. These are hostile to her interests. THEN she will be angry. Anger is a powerful source of energy, which can be used in positive and creative ways. The inability of the oppressed to feel anger is a sickness, it is part of a slave mentality. Anger is the beginning of liberation. It is the energy, the will, and the desire to move the pain, to become free, by attacking the pain at its source. It is aggressive, yes. To be against aggression is in fact to be in favour of one-sided aggression on the part of the oppressor. A lot of non-aggressive unangry womens liberation supporters have recently been writing letters to Broadsheet

proclaiming the need to be loving and gentle towards men, and to educate them kindly, because they are oppressed too, and so on. What amazes me is their extreme hostility towards one of their own sisters, Fern, who had attempted to give an honest account of the pain and anger that she had experienced. Fern had come to her sisters with love, and was proclaiming her allegiance with them over and above any allegiance with men. I think it's about time those attacking Fern had a closer look at themselves, and redirected some of their own "negative" emotions in better directions.

Janet Bogle.

Appleby Research
Orchard
Richmond

Dear Broadsheet

From the notice of selection as a juror "a woman is exempt from serving on any jury if she notifies the Jury Office or the Sheriff in writing that she does not want to serve on a jury". Just like that! Men have to have a good reason not to serve, but who could expect mere woman to be able to do her task! She must be excused on the grounds of her sex alone.

- Anja Purolainen
(Wearing)

Ponsonby

Dear Broadsheet

"Capture Your Bird in Fotheringay Gear" was the charming sign above a clothes display at Flacksons in Karangahape Road. A male model in what was certainly very gay gear was holding out a packet of canary seed to a female model, standing there looking disarming in the middle of a gigantic bird cage. When I complained to the Manageress that the birdcage and canary seed in particular were offensive to women, she replied that I was a very sweet girl, but the display would not be removed. However, a few days later I noticed that it had gone. Perhaps there had been some more complaints?

- Janet Bogle

Clevedon

Dear Broadsheet

I have been meaning to write for some time after reading an article in the December issue on alternative ways of living. I think a more positive way of 'liberating' people would be to consider alternative forms of working. I have been working with a group of people on a scheme of flexible working hours within the government, and the State Services Commission is actually co-ordinating a scheme. Basically, people work a 'core' day e.g. from 9.30 - 3.30 (necessary in the government as 'public servants' must be available to the public), and then make up the other time, e.g. $\frac{1}{2}$ - $1\frac{1}{2}$ hours for lunch instead of the traditional hour. I have also suggested that part-time work would be a much more viable proposition under these circumstances. When I come back from overseas I hope to see some of these things eventuate.

- Lesley Smith

Hamilton

June 26

Dear Broadsheet

Enclosed is a recent article from the Waikato Times. I too had this experience when opening a charge account at Milne & Choyce in Hamilton. My name or any other information about me was not required. My husband's name, occupation and bank were asked for. Amazed and bewildered I gave these details and was then requested to wait fifteen minutes while our credentials were verified. I sat there, resentment slowly smouldering, and finally I became so incensed I walked out. A few days ago a credit card arrived in the mail imprinted with "Mr D.F. Boyd"! I have returned it. If I was never aware of the need for women's liberation before, I sure am now.

- Marianne Boyd

Mount Roskill

Dear Broadsheet

"Muldoon Again"

Quote from Thursday June 7th. "One of the most satisfactory experiences for a man is to feel "cared for" by a woman." Who can doubt the truth of this, and indeed it is in the nature of women to wish to make the man they love feel "cared for". Unfortunately many men do not reciprocate and make their women feel "cared for" in return. Emotionally they remain babies luxuriating on the receiving end, requiring perpetual ego pampering. In time, this one way expenditure of energy depletes a woman, aging and souring her. Mr. Muldoon goes on to say "In Japan men love Geisha parties simply because the Geishas have been trained to make men feel superior which in turn makes the men feel good". It is a sad thing that men try to satisfy themselves with "bought" attention from women trained to conceal their real feelings and give an outward show. Surely only spontaneous love, springing freely from the heart can fill the emptiness. Why are men so often content with shadows, preferring phantasies and dreams and fools' gold?

L. Bozinovitch. N.O.W. Member.

Albania.

Dear Broadsheet,
Congratulations on your interview with Evelyn Reed. It was a pleasure to read Jan Smith's questions which show that Women's Liberation in Auckland continues to examine, critically, its role and its relationship to wider political movements. A pity, though, you didn't get more intelligent answers. Apart from her arrogance, her boldness and her brassiness, Evelyn Reed seems to have nothing to offer but pseudo-revolutionary bullshit. She slates NOW for being reformist, and says that NOW(NZ) is "pitifully on the wrong track". If this is true, what does Ms Reed offer as the right track? Abortion Law Reform, Child Care Centres, Equal Pay, etc - all important issues, and all worth fighting for, but they are reformist issues nonetheless and are achieved by fighting for reforms within the existing system, just as NOW is doing. So where lies the difference between NOW and Ms Reed? Presumably, Ms Reed is 'marxist' and 'revolutionary' and NOW is not. Reform she implies, is the wrong track and revolution is right. Well, Women's Liberation must decide that for itself and your interviewer's questions indicate that you are concerned about the problem. If your ultimate aims can be achieved within the present system then reform is adequate. If they can't then you must work for something more, the overthrow of the system, revolution.

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letters

However, if you opt for revolution, don't follow Ms Reed. She says she is a revolutionary but one looks in vain for evidence of her 'marxism'. 'How do you reconcile lower and middle class goals?' your interviewer asks. A good question, a vitally important one, for Women's Liberation can never be more than a reformist movement while it remains essentially middle class. If Ms Reed were really a marxist she would know that. But no, she is not even interested in the question. You don't need the working class women, she says. After all, the US Abortion Law was repealed without their help. True enough. You don't need the working class to gain reforms like that, but Ms Reed is supposed to want something more than mere reforms. Her answer to this question clearly indicates that her 'revolutionary marxism' is so much hot air. She is quite happy with the fact that Women's Liberation, so far, has had a largely middle class character.

Then your interviewer asks 'How does the capitalist system particularly oppress women?' 'Well,' says Ms Reed, 'you know how the big monopolists run things.' Do we? Isn't that just what the question asked her to explain? Either she thinks that the answer is self-evident or else she is so muddle-headed that she can't give a rational explanation. In either case, Ms Reed is quite at home in the company of the rich. Don't wait for the working class women, she says, but do 'get after some of the rich people. We did that. We were amazed at how responsive they were. Certainly, they were responsive. They are always ready to buy off 'revolutionaries' as quickly as they can. Does

Ms Reed really think that all those responsive rich people see her as a serious threat to the capitalist system which provides their riches? Clearly not. They see her for what she is - a reformer and not a revolutionary. Not that one should despise reformers; but one would prefer them to display their colours openly, as NOW does, than to masquerade as something more radical than they really are. If Women's Liberation is seriously considering whether it is to be satisfied with reforms or whether it needs to play a more revolutionary role, it is to be hoped that the movement completely ignores Ms Reed who, despite her pretentious visions of a future society and her self-satisfied belief that she has helped NZ women to become more sure of themselves, has nothing whatsoever to offer a revolution.

Anne and Chris Else.

wine, women and song

AUCKLAND UNIVERSITY HISTORICAL SOCIETY TAKES A LOOK AT WOMEN IN HISTORY ...

A whole weekend talking about women ... impossible! No doubt the thought of it stirs the blood of the Kiwi male. Well, 'tis true. The weekend of 9/10 June saw the disturbance of tuis, bellbird, opossums and wetas as some 40 to 50 embryonic (and not so embryonic) historians, anthropologists, women's liberationists, a small proportion of male chauvinists and a stray dog gathered under semi-luxurious or semi-primitive conditions (depending on whether you enjoy wallowing in glorious mud) to natter about women.

On the Friday evening Professor P. O'Connor of the History Department regaled us with the spicy details of the problems facing the poor WWI soldier with VD, and the efforts of a certain Emmie Rout from Christchurch who attempted to do something about it. But no! She didn't for a moment want to deny the boys their home comforts. Being a realist she campaigned to ensure that they received adequate treatment when they caught you know what! One could not help being impressed by the courage and realism of this woman who battled to both prevent and treat a disease, the very mention of which no doubt brought a look of scandalised horror to the faces of the good burghers of Christchurch and elsewhere. Professor O'Connor gave us an extremely interesting account of Emmie's exploits in England and France as she sallied forth to make conditions cleaner for the boys overseas.

On Saturday morning Dr Nancy Bowers (Department of Anthropology) spoke about the life of women in highland New Guinea. There, women are a valuable possession, but mainly in the role of childbearers. Birth control certainly did not seem to present difficulties as most of the women breastfed their children up to three or four years of age.

Those of us in the women's liberation movement who think we are very daring to express our views in the media had the old ego diminished somewhat by Ms Judy Elptick of the History

Department. In discussing the role of women in Victorian times, and particularly in Auckland, it soon became apparent that there was a nucleus of a women's liberation movement in existence over 100 years ago.

Ms Elphick quoted many extracts from letters dealing with the rights of women published in the NZ Herald. It was both interesting and a little disturbing to realise that women today are still trying to resolve problems which were apparent in Victorian times.

Dr Michael Graves, also of the History Department, then took us on a romp through merrie England as he discussed the role of women in Tudor times. Once again it turned out that the importance of women was in the realm of producer of heirs and as a warm bedmate. Mistresses had an accepted position within Tudor society. However, as Dr Graves quoted instances of women having numerous pregnancies (18 and 21 in a couple of cases), I would think that any Tudor wife would be praying for the day when her husband took his attentions elsewhere!

Sunday morning saw everyone slightly subdued after an evening of wine,, and song. Ms Heng Pek Koon of the History Department told us of the position of women in Malaysia. It was apparent that there's a great need for a women's liberation movement in this area; however, such a movement would encounter almost insurmountable difficulties when faced with the problems caused by the many ethnic groups and cultures of the region.

Dr Eric McCormick (Research Fellow in Arts) then discussed the life and letters of Mary Taylor, a friend of Charlotte Bronte, who lived in Wellington for some 12 years. Her letters frequently contained scathing references to fellow women in Wellington who devoted their time and energy to performing unnecessary household tasks in order to pass the day ... perhaps the beginnings of suburban neurosis in the 1850's?

Dr Raewyn Blackstock (Department of History) spoke about the beginnings of the feminist movements in Britain and America, and this was followed by a discussion on a subject which had been puzzling us over the weekend; despite an increasing awareness of the inferior position of women - as evidenced by the writings of Mary Wollstonecraft, John Stuart Mill, and the growth of feminist movements - why were there still so many problems

still unresolved? It seemed, particularly in New Zealand, that the fight for female emancipation just "fizzled out" after the granting of voting rights in 1890.

Many suggestions were put forward to account for this apparent diminishment in feminist fervour. Some people theorised that the granting of universal suffrage might have been considered the ultimate goal; others suggested that preoccupation with the problems of the war in Europe in 1914 may have diverted the attention of women from their own social injustices, but this explanation does not really account for nearly 30 years of non-activity after 1890. Another suggestion was that women devoted their attention to the temperance movements - slightly different from the 1970's where women are agitating for the right to drink on equal terms with men! Perhaps some readers may have a theory on this subject; if so, please put it into print!

The weekend concluded with brief talks by representatives of the Auckland Women's Liberation movement on the general aims of women's liberation, and the problems facing women in the fields of education and employment in New Zealand. This was followed by a general discussion. Our thanks to the University Historical Society for inviting "a women's libber or two" to a most interesting and stimulating Reading Party.

- Barbara Morris

Since this is our birthday issue, we've decided to hold a competition for poetry and short story writing. We're sure there must be some budding literary geniuses within the feminist movement, and its supporters, so we're giving you the chance to see your work in print.

Please send your contributions to Sandra Coney, 11 Wallace Street, Herne Bay, Auckland, by 30 August. The winners in each section, Short Story and Poetry, will receive a year's free subscription to Broadsheet. We must have your permission to publish anything you send us, even if you aren't the winner. Please mark your name and address clearly on contributions.

COMPETITION

womanpower

international feminist planning conference

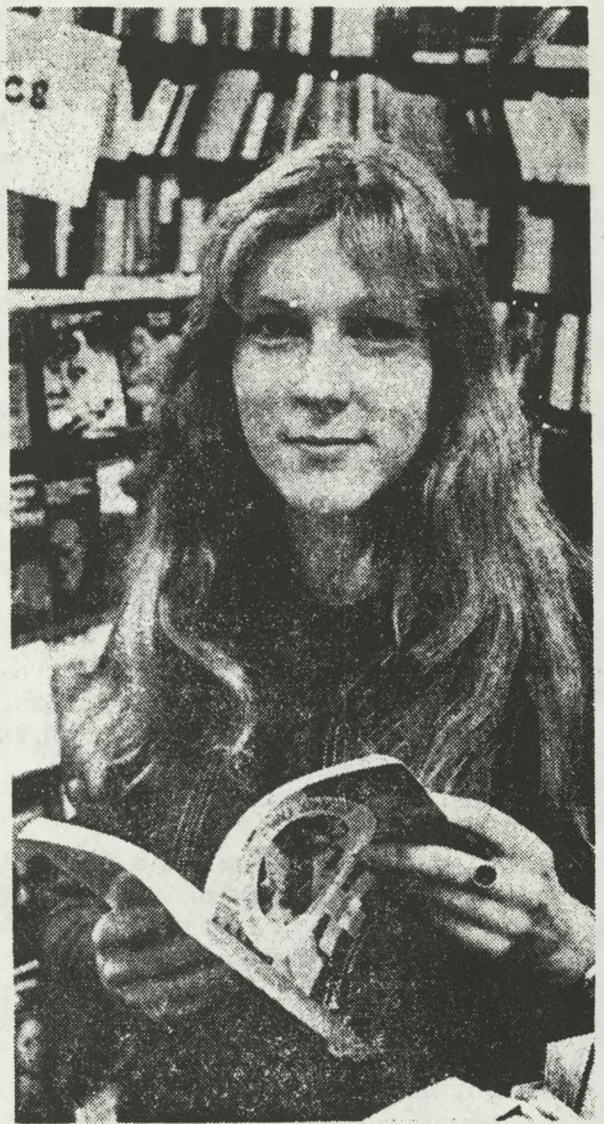
Harvard University, June 1 - 4 1973.
Women from New Zealand: Sue Acheson,
Sue Kedgley, Connie Purdue, Kitty
Wishart.

There was a 45 year old woman called Nancy wearing a badge - "Jesus loves uppity women". She had all the qualifications needed to become a minister in her church, but was barred from ordination because she was a woman. She and Anne, a 60 year old teacher at Divinity College, were on a national committee to remove sexism from Sunday School and Bible Class readers in the United States.

Tawako, a young Japanese journalist had worked two jobs for 9 months to save enough to travel to the conference to present the plight of Japanese women, who despite liberal abortion laws, had almost no access to the pill and were second-class citizens in a rigidly male dominated society.

Ade had never belonged to a feminist group (for obvious reasons as she had just returned from a 5 year Government appointment in Italy), but described herself as a born feminist and was interested in equal opportunity in employment and the survival of the single woman in a coupled society. Maj-Britt from the Swedish Institute for Sexual Research was planning the Sex Education curriculum throughout primary and secondary schools in her country. Vera organised a feminist radio programme for 3 hours a week on her local radio station in a city the size of Hamilton. Charlotte lived in one of the first women's communes in the US. Bitten was working on a law in Norway which would enable publishers who printed sexist literature to be fined. Mary Diniso worked for women's rights as a senator in Swaziland.

Uppity women? You'd better believe it! And sisters? That usually self-consciously used word became a reality among 280 women from 28 countries. There was an atmosphere of warmth, trust and confidence which I have rarely encountered except in consciousness raising groups and small group feminist meetings. I have never been in a situation where so many people spoke as individuals on different topics, and all the others were willing to hear them out. Being a person who still finds public speaking difficult, I could guarantee that no one there



Kitty Wishart

could have felt hesitant about standing up and speaking her views at any time.

There were no 'stars', no 'leaders', no real factions or pressure groups and it was the nearest thing to democracy in discussion-making possible. Sure it was slow at times and of course there was dissension and emotion: in fact it would have made any person used to the pragmatic action of the normal 'power' structured committee or conference react with mystification or anger. But it worked, as feminists know this method works.

The aim of the NOW organised conference was to co-ordinate the ideas and energies of women from as many countries as possible towards the planning of a larger more representative conference in the near future. The women were to recommend the goals and the topics to be discussed, the place and the type of conference, and the methods of funding such a large conference. Women discussed these

topics in small groups each day and a spokeswoman reported back each evening and co-ordinated the larger groups's ideas.

There was general agreement on some issues, e.g. that the conference should fund women from countries or groups which could not afford to send representatives, and that poverty and the right of women to control their own bodies should be important topics. Other topics were heavily debated, especially the questions of whether men should attend the conference either as participants or observers (still to be decided by the Planning Committee) and if it should be a "feminist" conference or for all women. Working on the theory that a woman who describes herself as a feminist is a feminist regardless of the sort of women's organisation she belongs to, it was recommended that invitations should be sent to as many women's groups and individual women as possible. (The mind boggles at the organisation involved - however, the first Feminist Conference has established the reality of an international communications network which could make this aim possible.)

There is a strong possibility that the conference will be held in Belgium in September 1974, but we will hear more definite news later. On the final day an international committee of 17 women (including Sue Acheson from Whangarei) was set up to organise the final Planning Committee which will act upon the recommendations of the Harvard Conference.

Naturally enough, what went on outside the Conference was as interesting as the work within it. At meal times you could be talking to a member of the U.S. Catholic Women's Abortion Action group, or discussing the "invisibility" of women with Berit As, a Norwegian politician who has very strong theories about a female culture, or be with Yoko Ono talking about the Nationhood of Women.

There were rap groups in the evenings on international communication systems, rape, the role of lesbian women within the feminist movement, and the position of women within capitalist and socialist systems.

A Brazilian and an American woman read excerpts from a banned feminist book from Portugal called "New Portuguese Letters" which is soon to be published in France and the U.S. Telegrams of support were sent and phone calls made to the three women authors standing trial that week in Lisbon on charges of subverting public

morals. In Italy a 25 year old woman was standing trial because of an abortion she had 6 years ago, and a crisis group was set up to assist cases such as these; in particular to give press coverage to the events in many countries and also to protest to the embassies concerned.

We are everywhere and the sooner everyone realises it the better.

On Saturday an incredibly joyful concert was held in a nearby church. Yoko Ono sang feminist songs (with John Lennon on guitar) and wowed everyone with a song called "Women Power" which had us all clapping and dancing all over the church. Two women sang Helen Reddy's song "I am a woman" which has become the theme song of the movement in the US and a dancing singing women-chain (of amazingly varying ages) wound round the church and back to the College. Anyone who still thinks that women can't have a good social scene without men should have been there.

The final session of the conference was exceptionally moving, as representatives from each country made farewell speeches to their sisters. It was even more noticeable than earlier that different political and social systems were not divisive forces when women meet together. Israeli and Egyptian women were photographed with their arms around each other (which was unusual considering two of the women were official government representatives), and socialists and government representatives from Latin American countries met as friends outside the power struggle.

I cannot imagine at this time a group of men of such differing ages, nationalities, political beliefs, abilities and occupations (especially the latter), having very much to say to one another, but these women certainly did. In this way it was a conference full of hope for a different sort of system where power, greed and the aggressive wars and oppression resulting from them would be replaced by a greater concern for people and the physical world around them.

Sisterhood is powerful: never forget it.

- Kitty Wishart

BULK BUYING OF BROADSHEET

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25 copies - or more - 15c. ea.
Please enclose ch./p.n. with order.

true confessions

why I joined auckland womens liberation

I joined because I had been raving about W.L. for so long I now felt it was about time I stopped talking and started doing something - I knew I couldn't and wouldn't do anything on my own.

I stay in the group because I believe in what we're doing and the way we're doing it. Because I enjoy the company and I know we must stay together and work together if we are to bring about the social change we all want. Belonging to the W.L.M. has changed me in many ways and I and others close to me are glad of the changes.

Sandra Fraser

I joined A.W.L. prompted by years of vague dissatisfaction in my so-called lot as a woman, and injections of alternatives from the writings of Betty Friedan, Simone de Beauvoir, Germaine Greer. Having had a very traditionally feminine upbringing, I was unprepared for the frustrations I experienced in my late teens and early twenties in my efforts to achieve a sense of identity in relation to both social and intellectual achievement. I felt, as an office worker surrounded by girls and men with the conventional ideas of woman's place, very isolated. Joining the Women's Liberation movement and meeting women with similar ideas and aims has given me greater confidence to live what I believe and also a greater understanding of the needs of women in general.

- Anne Parsons

Thank you David Altman for inspiring my paragraph on why I joined women's liberation (see June '73 Broadsheet). Women, not men, gave me my first feelings of self-respect after years of confusion, despair and doubt about my ideals and opinions. Women, not men, have restored my self confidence to express these opinions and I can now only make an ass of myself for being misinformed or unintelligent - not because I'm "just a woman". Through the movement I am at last becoming valid as a human being, and a woman.

Kaye Smith

My introduction to a women's liberation group was through Broadsheet, the contents of which I found both interesting and controversial. I decided to go along and see what these women's liberationists were like. At last - people who weren't forever discussing the latest recipe, browsing through pattern books, going into ecstasies over yards of material. Instead, stimulating discussions and action on topics of current interest: the medical and social aspects of the role of women; industrial arbitration and agreements; education and employment opportunities; the contentious issues such as abortion, child-care centres; visitors and news from overseas; discussion seminars; organisation of conventions and visits to local organisations; meetings with MPs and other national and local leaders; in fact a host of activities in which one could use intelligence and initiative, working with a group of people who didn't give a damn about what you looked like, what you were wearing, whether you (or your husband) were successful in love, marriage, career, sport or any of the other petty criteria by which people are judged.

So the women's liberation movement has helped me to see myself and society in true perspective. It has made me realise that I was not an oddity in wanting to kick against a suffocating system. Socially it has matured me because I realise that I don't have to impress anyone or try and conform to a standard in which I no longer believe.

- Barbara Morris

I had an abortion, then read Germaine Greer's book "The Female Eunuch" which made me aware that something had to be done regarding the position of women. For a few months I sat back observing women and men's attitudes towards them. When a pro-abortion picket was organised in Queen Street, I supported it. At that time I decided that it was necessary for women to unite to make the fight against their oppression effective. I joined Women for Equality.

- Jenny

To wait unwillingly in a suburban house
 To seek in vain the support of spouse
 To feel one's mind surrendering
 To man's arrogant and demanding whims
 To feel guilt's engulfing relentless pull
 To sacrifice one's freedom to keep the stomach full
 To watch one's spirited daughter moulded slowly to conform
 To fit at last - completely - the life mapped out for her when she was born
 To know all these things and much much more
 Is indeed to grasp to struggle to wrench open forever freedom's door.

- Eileen

I joined Women's Liberation in New Zealand because I had heard so much bullshit talked, by both males and females about women who sympathised with the movement that I thought I had better make absolutely clear where I stood.

Since it has become known that I have joined the movement, no one now argues with me. Fear or politeness? I don't know. To be honest, one chap still has a bit of a go very half-heartedly and people generally seem to be getting more reasonable. I hope that this may be partly because they realise that they knew me before I joined and considered me worthwhile so they can't lump me in with a prejudice they are finding to be false. The fight against ignorance and bad publicity may be half the battle.

Anne Lloyd

I joined the Movement because, as a wife, mother, housewife and woman I was seeing myself as a complete failure. I really started thinking seriously about our society and the roles we are expected to play. I could quite easily have played the game and been a wife and mother accepted by all, but this would never have made me happy. In fact, I think this would have driven me crazy. When I think of a crying baby, the loneliness of new areas and flats, and a husband who was always moaning about his job, car, etc, I'm really glad I've stopped playing the game; now I work hard and am not always happy, but I have a real sense of purpose and I understand what I'm doing and realise fully what I want from life.

- Giselle

because i am a woman

because i feel equality of opportunity is a right of all people everywhere

because even though i am not a New Zealand woman, these women are my sisters and their struggle is my struggle, because only through their freedom and the freedom of my sisters everywhere will i become free

Leann Cragun

If I had needed any convincing, the March seminar did it. There were all those people working so sincerely at presenting a better deal for others. I couldn't think of a more worthwhile or interesting way to spend some of my time.

- Pip Priestley



I think I have always been a feminist at heart, but was never motivated to join a group until I attended Germaine Greer's lectures in 1972, followed by a public meeting and panel discussion at which our group was formed. I always received encouragement academically from my family, completed a degree and enthusiastically taught for several years. But it was not until I was married and producing children that I realised the guilt and misery of not fitting well into the stereotyped female role society had predestined for me. As a person, through my involvement with Auckland Women's Liberation - the consciousness-raising groups, working together on projects, public speaking etc - I have felt tremendous growth. My self confidence, which had diminished to a rather pathetic state after five years as a housewife and mother has slowly returned, and I am no longer living every second through my children and husband, awaiting his return each day from the moment he left and envying him the stimulation of his employment. I place value on the way I can now relate to people as people, be they male or female, without slipping into the old feminine-type response to males, and competitive or bitchy-type response to other women. New to me also is the utter enjoyment possible in the company of other women - the presence of men often seems irrelevant. Over the past 18 months' of involvement in the women's liberation movement, I have become increasingly aware of - perhaps hypersensitive about the oppression of, and discrimination against women, and how we accept our second-class citizenship in society. I have never felt more convinced than I do now of the validity of our cause - I have discovered that

sisterhood is indeed powerful.

- Rosemary Ronald

I have been in this group since it was formed in early April, 1972. I became interested because I worked with Sharyn Cederman at that time and could watch with indifference the daily baiting of Sharyn by the men in our office.

Then one day I saw an emotion on her face that made me realise her suffering, misery and frustration because she believed in what they were treating as a joke. From then on I listened, read and looked at my life - and inevitably I became a supporter. Everyone must have felt that moment when you wish you were unenlightened and had accepted the role laid out for you. But now, having changed MY life style to a personally more happy one, I cannot go backwards - EVER!

Linda Koesterer.

I had a friend who was a keen member, but I treated her enthusiasm as a bit of a joke and felt I was definitely not the type to take up suffragette causes. After a few months a conversation cropped up which changed my mind abruptly. Two friends, a married couple, professional people with no children, spent an evening with us. At some stage I was talking about the over-rated joys of motherhood and housewifery, when my working friend said "But why should housewives be paid?" Not really a question but an indignant exclamation. I was instantly, wordlessly, furious. If they couldn't see any injustice, I certainly could, and determined forthwith to join Women's Liberation and find out more about it. Suddenly the whole unfairness of a woman's lot was brought home to me personally.

- Jenny Mackintosh

THE FEMINIST EYE

I didn't want to start off this column by praising a programme, (it's easier and usually more entertaining to use vitriol rather than sugar,) but I must say that 'The Dating Game' may well be doing us all a great service. It exposes beautifully and to our infinite advantage all the puerile results of stereotyped thinking. These results are of course puerile people - it appears there's only a masculine form of that pejorative.

There was a fine instance the other night of the stupidity produced by mass brainwashing and stereotyping. The compere asked the question of the three men competing for their blind date: "What would you do if you were called a male chauvinist pig?" More or less, they all said if they were thus accused it would be because they were misunderstood or because they had done something offensive unintentionally. Later the compere asked whether a girl's preference for some bloody stupid thing or other would be taken into consideration by the male. One of the guys, grinning broadly, announced that of course it would not be considered as he was the "dominant male". Incredible that, as he claimed, he'd never been called a male chauvinist pig. Why were their answers to the first question so bland? Men I have called male chauvinist pigs have usually reacted terribly emotionally and aggressively. I don't think the men on the programme knew what the phrase meant. Otherwise how could one of them come out with such a chauvinist remark after having claimed he wasn't one. Stupid male chauvinist pig!

- Joanne Edwards

UNITED WOMEN'S CONVENTION



Plans for the United Women's Convention are well under way and interested readers are urged to send in their applications for tickets as soon as possible. The Convention is being held on the weekend of 15/16 September in the YMCA Stadium, Auckland. Over 2000 women are expected to attend the convention which is being held to commemorate the 80th anniversary of Women's Suffrage.

Programme:

Saturday 15 September:

9.00 Traditional Maori Welcome (Mere Penfold)

9.05 Welcome speech (Cherry Raymond)

9.15 Keynote Speech "The Women's Movement in Historical Perspective" (Phillida Bunkle)

9.45 "Areas of Discrimination against Women" (Margaret Wilson)

10.15 "Maori Women in Pakeha Society" (Mira Szaszy)

11.00 "Are People Pollution" (Margaret Shields)

11.30 Katharine Whitehorn

Lunch 12 - 1

1.00 "Family Life" (Marian Logeman)

1.30 "Community Responsibilities of Women" (Marcia Russell)

2.00 Overseas speaker

2.45 All speakers in a panel on the platform to answer questions.

4.30 End of day 1.

Sunday 16 September:

9.00 Workshops - 100, with 20 people in each.

11.30 Reassemble in Stadium
(a) historical pageant - New Zealand women in history;

(b) convenors meet to co-ordinate findings of workshops.

Lunch 12 - 1

1.00 Resolutions and findings of workshops.

3.15 Workshop reports

4.30 Conclusion

A festival of women artists is being planned around the Convention and visitors will be able to see exhibitions and performances on Friday and Saturday nights as well as in the period around the Convention from 9-24 September. Tickets for the Convention cost \$5.00. This includes both days and lunches. Send your money to WEA, 1a Ponsonby Road, Auckland 1. A list of workshop topics is given below, and you should indicate two choices when you forward your enrolment money. Early enrolment will ensure that you get into the workshop you want. Billets will be available for those who need them. A creche will be provided but unfortunately can only cater for a limited number of children. We hope that most fathers will co-operate in child minding and thus enable their wives to attend the Convention. However, those who really are unable to make alternative arrangements are urged to enrol as soon as possible to ensure a place for their child. Cost \$1.50 per day.

Workshop topics: (for women) Sexuality and Contraception - Under 16s; Abortion; Problems of Solo Parents; Mature Women; High School Women; Housewives; Single Women, Rural Women; Polynesian Women; Homosexual Women; Women in Politics; The Environment; Miss, Mrs or Ms - What's at stake?; Women Working for Peace; Education of Both Sexes; Proposed Legislation against Sex Discrimination; Why Marriage; Living with Men; Employment of Women - Pay and Conditions; Employment of Women - Openings and Opportunities; Legal Position of Women; Bringing up the next generation; Retraining of Women; Health of Women; The Image of Women in Advertising; Zero Population Growth; Sterilisation; Women in the Community; It's All Your Fault?; (for men): Can We Liberate Men Too?

KICKING AGAINST THE PRICKS

Jocelyn Win of the National Youth Council's Research Committee believes that New Zealand women liberated themselves long ago. She expounded her ideas at some length in the Auckland Star "Voice of Youth" column on Saturday 23 June, under the title "Miss Greer got it all wrong". Ms Win must walk around with her eyes shut - so complete is her misunderstanding of the position of women in New Zealand. She is a "career girl" (her own words) and unmarried, but "I see my married friends so I'm reasonably acquainted with the state of marriage". Very logical and reasonable that - to assume that one's friends (young and seemingly all childless and involved in trendy things like redecorating old houses) are representative of "real New Zealanders". The Women's Liberation view of the standard marriage (breadwinner husband and stay-at-home wife) she calls "utter nonsense". Marriage in New Zealand she says has been updated. She suggests that women's liberationists should look around them before they start condemning marriage as "few of (Women's Liberationists) are married"! Perhaps we should take Ms Win on a tour of suburban Auckland, starting at the local Cosmopolitan Club on a Friday night (just a peep thru' the door as no women are allowed in), and ending on Saturday at Eden Park, so she can see what marriage for "real New Zealanders" is all about.

Quote: from Prebendary Henry Cooper, Canon of Bloomsbury, London; "The pressure (to ordain women) isn't coming from ordinary housewives, you know. It's coming from acidic, embittered spinsters. It's only masculine, dominating women who want to become priests."

The names of women appearing on charge sheets in the Auckland Magistrate's Court are being prefixed "Ms". I have found it is becoming increasingly acceptable to request to be called Ms in correspondence and when opening

asked to use the term for myself has been unfamiliar of the honorific Ms and Toni Church suggests we try and get our point across by addressing correspondence to single men - Master Jim Smith, and reserving the Mr for married men.

Jumping on the Ms bandwagon is the Anne-Lamport-Dianne Leaming Charm School (remember her course on how to be a successful executive wife last year?) They have been running a "Ms Charming" competition on the North Shore. The winner receives a 12 week course at the school.

Robert Gilmore must be New Zealand's biggest MCP, although he fancies himself as a liberal. Eve magazine continues to do the women of New Zealand a disservice by publishing the views of this man. In his June 5 Auckland Star review of the Whicker's World programme on New Zealand women, Gilmore wrote: "Len Fairclough might have asked why some New Zealand male hadn't thumped some sense into beautiful, intelligent Sue Kedgley. Is Kedgley serious in this daft women's lib thing and wanting to be useful like Germaine Greer, or is it a great lark? She doesn't look the type. No visible hang-up." Perhaps we should get Mr Gilmore along to one of our meetings to show us what "the type" looks like. I'd like him to show me my hang-ups and where they're visible. And if mine, like Sue's are, by assumption, hidden, I could offer to do a strip job so he can see if mine are hidden in my pants.

Quote: art critic T.J. McNamara in his review of Suzanne Goldberg's exhibition at the Barry Lett Gallery; "Given that there is an advance in quality in this exhibition, it is still evident that the soft pastel decorative quality will continue to appeal to the female of the species while the male will continue to look elsewhere for a tougher intellectual quality."

Hang him up!



broadsheet report

Auckland Womens Liberation

On the weekend of 9/10 June three members of the group attended the University of Auckland Historical Society Reading Party on women in history. A report on the weekend appears elsewhere in this issue.

The principal item of interest at the moment is the organisation of the Feminist Weekend Camp on 21/22 July. Plans are slowly underway in the organisation of catering, transport, speakers, and the 101 details which need to be finalised to ensure that the weekend is a success.

We are still looking for suitable accommodation for a centre for feminist activities in Auckland, and an article about our efforts in this direction has appeared in a sympathetic local newspaper. We are hoping that other suburban newspapers will also help us by drawing public attention to our needs.

A printed form for detailing cases of discrimination on the grounds of sex has been distributed to members to record such cases. Should other groups be interested in obtaining supplies, they are available from Rosemary Ronald, 48 St Andrews Road, Epsom, Auckland 3.

Support for Gay Pride Week was another of our projects at the end of June, and members assisted in the Gay Liberation march and rally on Friday 29 June.

For the benefit of newcomers to the group who wish to get 'stuck in' but don't know how to go about it, we have several sub-committees working on different projects. If you are interested in joining in, just give a ring - you will be welcomed with open arms.

Sub-committees in existence at the moment are:

Broadsheet: (assistance with articles, artwork, typing, stapling, envelope addressing ... in fact anything to do with producing a magazine)

Sandra Coney, Phone: 763-884

Rosemary Ronald, Phone: 689-494

Know How: (information and advisory service, dealing with all sorts of problems)

Jean Barton, Phone: 869-363

House Committee: (to find suitable accommodation for feminist movements in Auckland)

Giselle, Phone: 482-561

Jenny Harvey, Phone: 769-560

Public Speaking: (to talk to groups such as Plunket Mothers, schools etc about what we're on about)

Linda Koesterer, Phone: 375-400

V.U.W. Feminists

On June 20 the group picketed outside BP House from 12 - 2 p.m. to protest at the company's sexist advertising. At the meeting on June 11, each member was supplied with a pen and paper, and letters were written to BP suggesting a change of advertising. On Friday June 15, Felicity was going south to talk to a number of school Liberal Studies groups about Women's Liberation.

The group hopes to organise a series of seminars on women's studies. This will include selected university staff speaking on women's contributions to subjects taught at University and in other areas as well, which at the moment are not acknowledged.

P.O. Box 3871, Wellington. The group meets every Monday at 8p.m. in the lounge on the first floor of the Student Union building.

Christchurch N.O.W.

At the May Area Group workshops the topic was abortion. A questionnaire has been sent to all members so that a decision on the issue, representative of all members, can be taken regarding NOW's policy on abortion. The results will be published in one of their future newsletters.

The topic for June Area Group Workshops is "Preparing the Home and Family for the Absence of one/both parents".

The group has sent submissions to the Prime Minister and several Cabinet Ministers proposing that primary school facilities should be available between 3p.m. and 5.30p.m. for children whose mothers work. Paid supervisors would be recruited. Working parents would pay \$2 to \$3 for the service. NOW has also made submissions urging that the law making it illegal to sell contraceptives and give contraceptive advice to children be abolished.

P.O. Box 2720, Christchurch

A.U. Womens Liberation

The group has concentrated its activities on improving the existing creche facilities at University with a full-page article in Craccum pointing out the conditions of the creche, including a questionnaire for student parents of pre-school children. The results of this questionnaire will be published in a later edition of Craccum. They should give an indication of the feeling among student parents and provide a basis upon which we, with the parents, can act. Toys for the creche will be collected in the Quad

during early July.

A member of the group, Wendy Morris, is standing for President in this year's election for Executive. Our part in the election has been to give all candidates standing an opportunity to air their views on subjects that we, as Feminists, are concerned with. Forms have been circulated to all candidates. We hope through these to get an accurate indication of their policies.

- Lynette Jones &

Wendy Hoggarth

Dunedin Collective

This year again, the Dunedin Collective for Woman has been busy protesting against the Miss N.Z. Contest. We have written to each sponsor of the contest to express our disapproval of their sponsorship and phoned some of the judges. A televised discussion between Lynsey Ferrari, Ava Coutts and Joe Brown showed him at his worst aggressive self and his rudeness, judging from the response in the talk-back shows and from letters to the editor, sparked a wave of sympathy in our favour. To inform the public of our reasons for our protest, we had a large advert in the paper the morning of the contest. Finally, on the night of the judging some 30 of us stood at the door of the town hall handing out leaflets. Unfortunately, this year again, we were joined by a few young men who distributed very sexist leaflets and whose intentions had nothing to do with Womens Liberation.

A sequel to the Miss N.Z. Contest was the short debate between Pam King, Miss N.Z. and Robyn Black, from Christchurch University Feminists who we were very happy to see in Dunedin.

We tried to make our protest as educational as possible so that in the near future the contest may stop for lack of contestants.

We are still boycotting BP until the Red Lady has disappeared from every billboard.

The Collective now counts well over 70 members in six small groups. Each group takes turn in putting out our newsletter. Our business meetings take place on the 15th of each month and our social evening, when we welcome new members, on the last day of every second month.

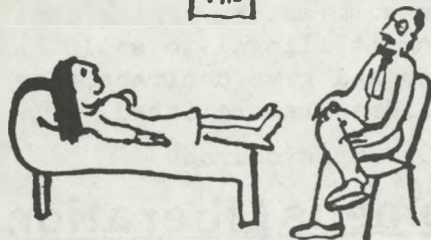
KnowHow (Dunedin) is now open three times a week: Monday and Wednesday, 12-2 p.m. and Friday, 5-7 p.m., Burns Hall, Basement, P.O.Box 6046, Dunedin North.

DUNEDIN COLLECTIVE FOR WOMAN
P.O.Box 446, Dunedin

**broadsheet
subscriptions**
→ **\$2.00**

to: 48 St Andrews Rd,
Auckland 3.

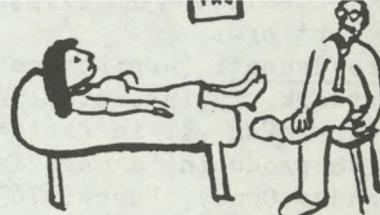
At Christmas my
brother would get
trains and chemistry
sets and I would
get dolls and
carriages....



My brother
would go out
to play while I
had to help
my mother...



Boys with the
same marks
as mine went
on to good
jobs while I
became a
secretary...



When my
husband and I
come home at night I cook
supper and wash the dishes while
he watches T.V....



I'm unhappy.



Penis Envy

